THE HOLY LAND

By DWIGHT L. ELMENDORF

MENTOR GRAVURES

THE PORT OF JOPPA

THE ROAD OF THE THREE WISE MEN FROM JERUSALEM TO BETHLEHEM

THE SEA OF GALILEE

The Hills of Judea, from the Mount of Olives

MENTOR GRAVURES

JERUSALEM

THE BIRTHPLACE OF CHRIST, CHURCH OF THE NATIVITY, BETHLEHEM

THE STREET OF SORROW, JERUSALEM

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WHEN Moses, after leading the children of Israel for forty years through the wilderness, went out from the plains of Moab to the mountain of Nebo, his eyes swept over all the land of Gilead as far even as Dan, "and all the land of Judah, unto the utmost sea, and the south, and the plain of the valley of Jericho." This was the Promised Land which Moses sought but on which he never set foot.

And this country which stretched before the eyes of Moses was described as a land "flowing with milk and honey." The expression was not merely poetic: it was literally correct; for, while the land of Palestine was and is largely sterile, goats found pasture places and gave milk, and bees supplied honey plentifully. Beyond that, the Promised Land had not much to offer to the children of Israel. While there are a few fertile spots like the plain of Esdraelon and the lower levels of the valleys, there is little of the soil of Palestine that yields grain or fruit. But while for the most part physically arid, the Holy Land is historically and spiritually rich.

It is a small country—smaller than most people realize. In its whole extent, north and south from Dan to Beersheba, and east and west from the Jordan to the Mediterranean, Palestine is much less in area than the state of New Jersey—and yet its history is crowded with more events of vital significance to mankind than that of any other country in the world.

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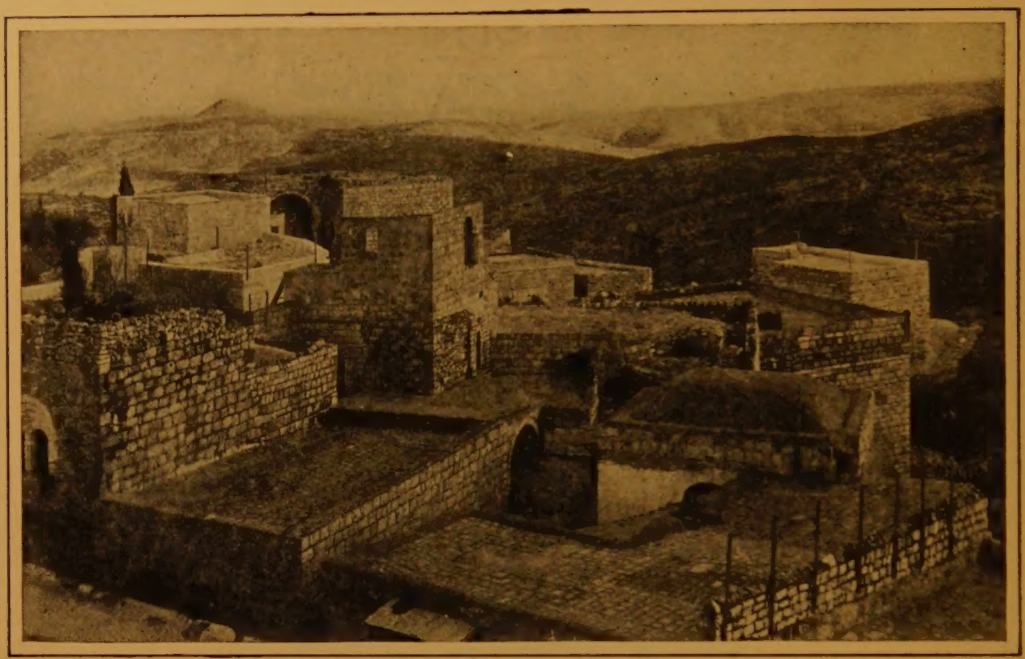


A VIEW OF BETHLEHEM FROM THE CHURCH OF THE NATIVITY. The hills of Judea in the distance

It was the cradle of modern religion. There, in infancy, two great living religions, the Hebrew and Mohammedan, developed, and there "in lowly manger" the Christian faith was born.

What thoughts crowd the mind as we come to anchor near Joppa and gaze upon the Holy Land for the first time! Everything is full of significance.

JOPPA (*Jaffa*)

The sight of the city of Joppa recalls immediately the "house of one Simon, a tanner." It is not hard to find it, once we have landed; though the landing itself is no simple matter. A striking feature of the coastline of Palestine is its utter lack of harbors. It is necessary, therefore, to land in small boats, and no landing at all is possible in stormy weather. From the roof of the house of Simon the tanner there is a wide view of the rocky shore where the cedars of Lebanon were landed for the building of the temple of Jerusalem. According to legend, the prophet Jonah started on his voyage from one of these rocks, and, as if to confirm the story, the bones of an enormous sea animal are exhibited nearby.

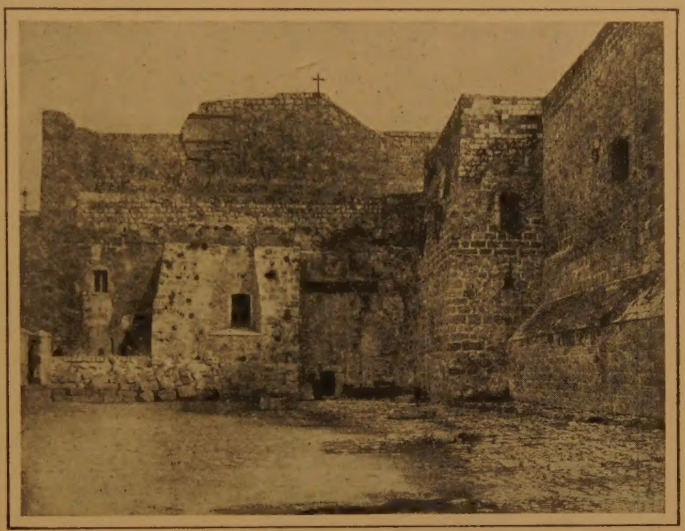
Joppa is a natural landing place for pilgrims, because out of it run three great highways, the most important of which is the road to Jerusalem. It leads through orange groves into the plain of Sharon, where in springtime the ground is bright and fragrant with the blooming red anemone—the "rose of Sharon."

BETHLEHEM

On the road to Jerusalem turn southward toward Bethlehem, passing Solomon's Pool. The first object sought there is naturally the Church of

the Nativity. This is perhaps the oldest Christian church in the world—and it certainly looks it; for the exterior of the church is very ancient in appearance. The interior is impressive. The building was constructed over the traditional birthplace of Christ. In the crypt is the Sacred Spot surrounded with lamps and religious decorations.

The land about Bethlehem is a contrast to the surrounding wilderness. Just outside the town are fertile fields fenced in by walls, among them the "fields of Boaz" lying below the city in the direction of the Dead Sea. The name and the place recall the beautiful story of Ruth. As we go from Bethlehem toward the Dead Sea we find shepherds feeding flocks in green pastures. Then we come upon wilderness in earnest, where travel is difficult. This wilderness in the region of the Dead Sea is most desolate, and the desolation extends up to a short distance from Hebron, Bethlehem, and Jerusalem. It was in these dreary valleys that Saul hunted for David, and here it was that John the Baptist prepared for his mission.



THE CHURCH OF THE NATIVITY, BETHLEHEM

INTERIOR OF THE CHURCH OF THE NATIVITY

The columns shown here are the original ones from Solomon's Temple. They were excavated and moved from Jerusalem to Bethlehem

THE DEAD SEA

The way from Bethlehem to the Dead Sea is all descent, and when we reach the shore of the sea we find ourselves 3,800 feet below Bethlehem, and 1,300 feet below the level of the Mediterranean Sea. The Dead Sea is well named. The water is so heavy with salt and other chemicals that no fish can live in it. It is so dense that it is difficult to swim in it, one's body floating on the surface as if it were cork.

THE JORDAN

From the point where the River Jordan flows into the Dead Sea it is about an hour's ride to the Jordan Ford. This spot is most interesting because of its association with John the Baptist and the baptism of Christ. The Jordan is for the

BETHANY. In this village is located the supposed house of Mary and Martha

most part not a beautiful river. In all its course from the Lake of Galilee, sixty-five miles above, it is a rapid-flowing stream, not very clean, and unpleasant to drink on account of its saltiness. The current is swift, and its banks, grown thick with various small trees, are water worn as if by spring freshets. There are, however, some spots where the foliage is abundant and the current is retarded, and there we find a certain wild beauty.

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JACOB'S WELL

The Jordan, from the time when the Israelites crossed it, has been not only a boundary between their land and the land of the enemy, but it has been a sacred stream as well. Elisha used it first for sacramental purposes, and since then its waters have always been regarded as holy.

Northwest from the Jordan Ford lies Jericho, now a city of ruins. The Jericho Road has been a famous one from earliest times. In the Old Testament times it was often used by Joshua. Later it was frequently traversed by Christ and His disciples. By the side

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THE SHORE OF THE DEAD SEA

of the road are the ruins of an inn, which is said to have been the scene of the parable of the good Samaritan.

BETHANY

The Jericho Road leads to the small town of Bethany, where Christ frequently stayed. There He was annointed by Mary with precious ointment, there was the house of Lazarus and there also was the scene of the ascension. The ruins of what is supposed to be Mary's and Martha's house may be seen there, and directly behind them is a small mosque which was constructed by the Mohammedans over the tomb of Lazarus.

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SUPPOSED HOUSE OF MARY AND MARTHA

Looking from Bethany toward Jerusalem we see the Mount of Olives, about 2,700 feet in altitude. It is barren and brown, like the other hills about Jerusalem; but there is still some cultivation on its slopes where a few olive trees may be seen. The roads leading north from Jerusalem are rough and difficult. Travelers from the north as a rule came down from Galilee or Samaria by way of the Jordan Valley, and then followed the Jericho Road up to Jerusalem. As we go north the hills grow higher, leading on to the great mountains and snow-capped Mount Hermon beyond. Shechem, the old capital of the land and now the capital of the province, associated in mind with Abraham, Jacob, Joshua and Jeroboam, is set in a fertile spot near Mount Ebal, where there are many springs. Mount Ebal yields a magnificent view of the hills and valleys about, and nearby Ebal is the village of Sychar, where can be found Jacob's well. Above it is the ruin of an old church built years ago, a small chapel of which was constructed directly over the well.

THE RIVER JORDAN

Samaria is rich in historic associ-

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NAZARETH TOWARD MOUNT CARMEL

ations. It is an open country, with some fertile valleys, and was the scene of many biblical events and identified with many historical figures,—Ahab and Jehu, John the Baptist, and Herod the Great. Farther north is the province of Galilee, rich in holy memories.

NAZARETH

Nazareth is located in a basin surrounded on the north by high hills, from the summits of which the views in every direction are wonderful. There to the south is the plain of Esdraelon, fertile and fair; then Mount Carmel and the place of Elisha's sacrifice; over toward the east lies the valley of the Jordan and the range of Gilead. On the west is the great sea. To the north lie hills and valleys more fertile and better watered than any other part of Palestine.

THE HOUSE OF SIMON THE TANNER, JOPPA

Nazareth is a great center. It is the caravan route from Egypt to Damascus, a point of travel and meeting place for many of the nations of the earth. Nazareth was an important place, a center of interest and activity, when Christ was brought up from boyhood. Not far from Naza-

reth is Cana of Galilee, associated with the record of the first miracle, that of changing water into wine at the wedding feast. And not far from there is the hill called the Mount of Beatitudes, where it is said the Sermon on the Mount was preached.

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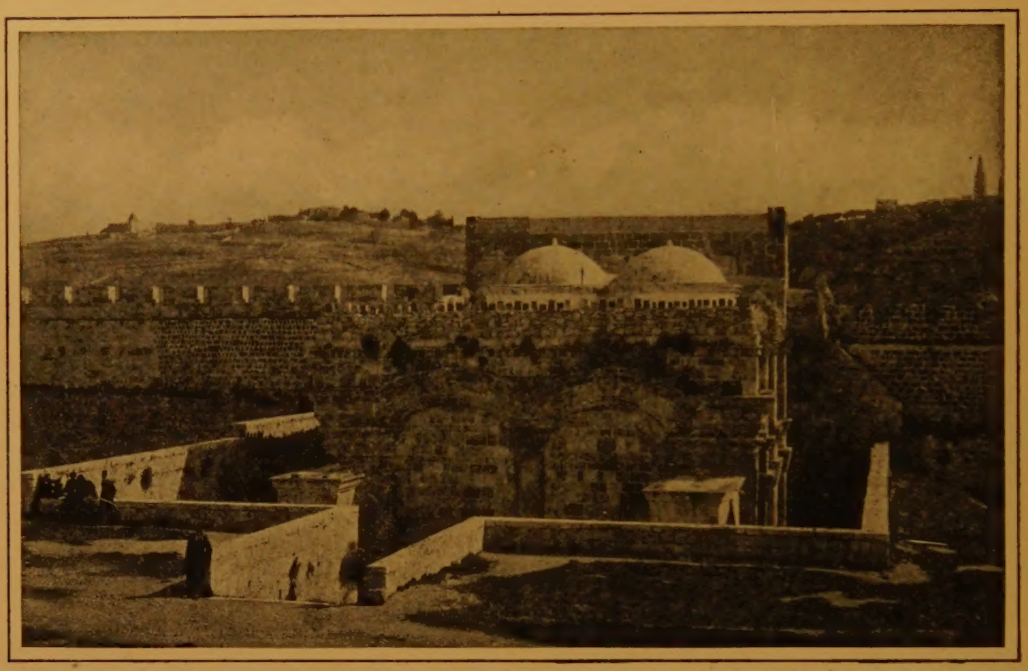
THE POOL OF SILOAM

To the east of this lies the beautiful blue Lake of Galilee, in the valley of the Jordan, at this point 680 feet below sea level. It is a body of fine, clear, fresh water, full of fish, its sparkling surface extending for miles among the hills. In biblical times the shores of the Lake of Galilee were lined with villages and busy towns; for people were drawn to this beautiful lake from all quarters of the land. The soil was fruitful, and there were farms and vineyards, fig trees and olive trees, and many gardens. Now there is the native town of Tiberias, which was built on the site of an ancient city by Herod. That is all—that and melancholy

THE RUINS OF OLD JERICHO



THE GOLDEN GATE, JERUSALEM. View of Garden of Gethsemane and Mount of Olives

ruins—to testify to the prosperous and happy lakeside life of years ago.

At the farthest northern point is Damascus, which is not really in the Holy Land, though the visitor to Palestine must see this important city. It is attractive in appearance and full of interesting activity. By the Arabs, Damascus is looked upon as an earthly paradise.

THE GARDEN OF GETHSEMANE, JERUSALEM

JERUSALEM

Returning south to the greatest center of interest in Palestine, we find ourselves gazing from the Mount of Olives on the walls and buildings of sacred Jerusalem. The first thing that we note is the mosque of Omar, which towers above the other buildings and stands upon the site of Solomon's Temple—an eloquent commentary on the changes in the history of Jerusalem. Solomon's Temple must have been superb, judging by the biblical description. The mosque that stands there now is a beautiful example of Arabian architecture. It stands directly above

THE MOUNT OF OLIVES (center)
GARDEN OF GETHSEMANE (at the left)

the sacred rock on which it is said the Ark of the Covenant once rested.

From the great square of the temple the visitor turns to the Church of the Holy Sepulcher. The present structure was built in 1810 over the ruins of other and earlier buildings, the first of which was erected in 336 A. D. This church is built over the rock that held, so it is stated, the sepulcher of Christ. This is the generally accepted belief. There is, however, that other tomb on the north without the city wall called the Gordon Tomb, discovered by the distinguished British military commander, General Gordon. Some believe that the Gordon Tomb is actually the sepulcher that held Christ's body.

THE WAILING WALL, JERUSALEM
Where the Jews bewail the downfall of Jerusalem. This custom began as early as the middle ages

Almost every spot in Jerusalem breathes of sacred history. There is the gate where Saint Stephen was stoned to death; there goes the road down to Bethlehem which the wise men traveled to find the new born

THE ROAD FROM THE MOUNT OF OLIVES TO THE GOLDEN GATE, JERUSALEM
This is the road that was used by Christ on the first Palm Sunday

SACRED STONE ON THE MOUNT OF OLIVES

Son of man. There is David's tower, the only one left of all the city's towers. There is the Pool of Gihon, built by Hezekiah; and there, most acute and poignant of all in its associations, is the Via Dolorosa, the Street of Sorrow, along which Christ labored when He was led out to be crucified. Outside the Damascus gate "there is a green hill far away" which many believe to be Golgotha, or Calvary, the place of the crucifixion. It is situated so that it can be seen from the city, from the Mount of Olives, and from Gethsemane. From a certain viewpoint this hill, partly cut away by a quarry, resembles to a striking degree

THE CHURCH OF THE HOLY SEPULCHER, JERUSALEM

THE GORDON TOMB

the form of a human skull. If it is truly the spot, called Calvary, it is indeed a fitting location for the center of the world's religious interest.

Go up to the Mount of Olives and gaze upon Jerusalem! Look down the road that leads to the city gate. Down that way Christ rode on what may be called the first Palm Sunday. The stone is there from which, it is said, He mounted on the back of an ass to ride into the city. Off to your right lies the Garden of Gethsemane, the scene of the betrayal by Judas Iscariot. And from there Christ was led to the city, taken before Pontius Pilate, tried, and condemned, and then, with His cross, He toiled through the Street of Sorrow and out to Golgotha, the "place of a skull." From the point where you stand the whole story is before you. You are in the very center of the theater of the world's supreme spiritual drama.

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Readers have occasionally asked us for a map. In some cases it has not been practical for the Mentor to publish a map. Suitable maps are not often to be had and the making of a special map—if it is to be an adequate and satisfactory one—is an expensive affair. An arrangement with the National Geographic Society enables us to publish in this number a map exactly suited to Mr. Elmendorf's article.

W. D. Moffat

EDITOR

THE HOLY LAND

JOPPA

Monograph Number One in The Mentor Reading Course

ACCORDING to ancient legend, Andromeda, the daughter of Cepheus and Cassiopeia, king and queen of the Ethiopians, was once chained to the rocks near the port of Joppa. The reason for this was that her mother had boasted herself equal in beauty to the sea nymphs. This had so roused their anger that their king, Poseidon, sent a sea monster to ravage the coast. King Cepheus, appealing to the oracle, was told that the only way to appease the monster was to expose his daughter Andromeda to be devoured.

Perseus about this time was returning from slaying the Gorgon, the snaky-haired woman who turned all human beings who looked upon her into stone, and looking down as he flew along on his winged shoes, he saw the young girl, pale and motionless, shackled to the rock. He descended immediately, slew the monster, and set her free. For his reward he won her hand in marriage, in spite of a rival named Phineus to whom she had been promised. At the wedding there was a quarrel, and Perseus turned the Gorgon head upon Phineus and changed him into stone.

For a long time, even down to the Middle Ages, the chains were shown with which Andromeda was bound to the rock in the harbor.

Jaffa (or, as the Greeks call it, Joppa) is the seaport of Jerusalem, and is an important commercial center. It has a population of 50,000.

Joppa was in ancient times a Phœnician colony in the land of the Philistines. Its ancient name was Japho, the meaning of which is doubtful, but which the Hebrews translated "the beautiful."

From this port Jonah sailed on his eventful trip when he was swallowed by the whale. For a long time the huge bones of some sea monster were an object of curiosity there.

In the days of Solomon, Joppa was the port for Jerusalem. Christianity was introduced there at an early period. Joppa was destroyed and rebuilt several times. In 1126 the district came into possession of the Knights of St. John. Sixty-one years later it was captured by the Infidels, but was recaptured by Richard Cœur de Lion. It seems to have been destroyed and restored several times thereafter.

The old town of Joppa lies on the seacoast on the brow of a rocky hill. The streets are very narrow and dirty.

The modern parts of the city are more pleasant. At the Public Garden, which has a clock tower and several Arabian coffee houses, three great roads start. One road leads to Jerusalem; a second called the Gaza Road passes through the southern suburb; while the third, the Rue Boustrous, leads to the north, passing the barracks, and continuing to the comfortable homes of the German colony. There is also a fourth road leading to the harbor.

The chief exports of Joppa are oranges, beans, and other vegetables; while its principal exports are cotton goods, flour, sugar, tobacco, rice, coffee, and cloth.

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CHURCH OF THE NATIVITY, BETHLEHEM

THE HOLY LAND

BETHLEHEM

Monograph Number Two in The Mentor Reading Course

BETHLEHEM was the home of David and the birthplace of Jesus Christ. The name of the town has existed without change for thousands of years. It was called Bêt Lehem, which means "place of bread," or, more generally, "place of food."

Bethlehem is the scene of the beautiful book of Ruth, and it was specially famous as the home of the family of King David. Not until the Christian period, however, when it began to attract pilgrims, did Bethlehem become a place of any size. Emperor Constantine built a magnificent basilica there in A. D. 330, and later Emperor Justinian rebuilt the walls. Soon many monasteries and churches sprang up, and about the year 600 it was spoken of as a flourishing place.

When the Crusaders approached Bethlehem the Arabs destroyed the town; but it was soon rebuilt by the Franks. It was again destroyed in 1244; and once more in 1489. For a time the town lost much of its importance; but it gradually recovered. The Christians and Moslems frequently quarreled, and the Bedouins often molested the citizens. Finally in 1831 the Christians drove out the Moslems, and now only about 300 of them are there.

Bethlehem lies upon two ridges, and the west hill is connected with the east by a short saddle. The town is divided into eight districts. In the Latin quarter is a monastery and a French convent. The Greeks have a monastery and several churches and schools. The Armenians also have a large monastery. There is likewise a Protestant section; although the number of Protestants in the town is only about sixty.

The inhabitants of Bethlehem live chiefly by agriculture and breeding cattle. Rosaries, crosses, and other fancy articles in wood, mother of pearl, and coral are made there. Bethlehem is also the market town of the Bedouins in the neighborhood.

The Church of the Nativity was erected over the traditional birthplace of Christ, and is the joint property of the Greeks, Latins, and Armenians.

It is said that Emperor Hadrian destroyed the church which stood on the sacred spot; but this story has never been proved. It is certain that a basilica was erected there at the order of the Emperor Constantine. It has been asserted that the present church is the original structure, because of the simplicity of its style and other characteristics. Other authorities, however, say that the building was considerably restored in the days of Emperor Justinian (527-565). At any rate it is extremely old, and an example of the earliest Christian style of architecture.

In 1482 the roof of the church, which had become dilapidated, was repaired. Edward IV of England gave the lead for this purpose, and Phillip of Burgundy the pine wood. At the end of the seventeenth century the Turks stripped the lead from the roof to make bullets. In 1672 the Greeks obtained possession of it, and the Latins were admitted to a share of the proprietorship by the intervention of Napoleon III in 1852.

Within the church is the Chapel of the Nativity. Near here is the Chapel of the Manger, in which, according to tradition, Christ was once laid, and which is of marble. However, this is not the original manger.

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THE SEA OF GALILEE

THE HOLY LAND

GALILEE

Monograph Number Three in The Mentor Reading Course

TABARÎYA, which was the Tiberias of the ancients, lies on the west bank of the Sea of Galilee, which is also called the Lake of Gennesaret. In olden times it was the capital of Galilee ("the district of the heathens"), a name that was originally applied only to the highlands which extend from the north of the Sea of Galilee to the west. Later the name was extended to cover the whole province, the north part being called Upper Galilee and the south Lower Galilee. The country was famous for its fertility and rich pastures. In the Roman period it was densely populated. In A. D. 67 the Jews revolted against the Romans.

The height of Galilee's prosperity was about the time of Christ. Herod was the ruler of the land then. He founded the town of Tiberias, named in honor of Emperor Tiberius, and made it his capital. According to some historians, the city was started between A. D. 16 and 19 and was finished about A. D. 22. In completing the foundations a cemetery was disturbed. According to the Hebrew law, contact with graves defiled a person for seven days. Therefore few Jews could be persuaded to live in the place, and Herod was obliged to people it chiefly with foreigners, adventurers, and beggars. After the destruction of Jerusalem, Tiberias became the chief city of the Jewish nation. Christianity has made slow progress there. In 637 the Arabs conquered the town; but the Crusaders reestablished the bishopric.

Of late Tiberias has improved greatly. It has a population of 8,600. Many of its Jewish inhabitants are immigrants from Poland. They wear large black hats and fur caps even in summer.

The Lake of Tiberias, or Gennesaret, or the Sea of Galilee, lies 680 feet below the Mediterranean. The River Jordan flows through it. Its greatest depth is from 138 to 157 feet. It is 13 miles long, and its widest point is about 7¼ miles across. The hills that surround this blue lake are of moderate height, and the scenery is smiling and peaceful. In ancient times it was navigated by enormous vessels. Now, however, there are only a few small fishing boats on its surface. It contains many kinds of fish, including several varieties that are to be found nowhere else except in the tropics.

In spring the banks of the lake form a Paradise. The soil is very fertile, and the great heat, due to the low situation of the lake, produces a tropical vegetation, although this lasts for only a short time. Dwellers on the banks of the lake drink the water; but near the hot springs it has an unpleasant taste.

These celebrated hot baths are distant about a half hour's ride by carriage from Tiberias. To reach them travelers pass enormous ruins of the ancient city. The water is much extolled as a cure for rheumatism and skin diseases, as it contains sulphur and chlorid of magnesia.

All visitors to the Sea of Galilee take a sail on the lake; but boats must keep close to the shore because of the sudden squalls. The east bank is unsafe because of the Bedouins. All excursions made there are with an escort.

Near the north end of the lake lie the ruins of Bethsaida, the birthplace of Peter, John, and Philip, which consist of only a few ancient fragments.

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THE HOLY LAND

JERUSALEM

Monograph Number Four in The Mentor Reading Course

JERUSALEM is of course the objective point of every visitor to the Holy Land. The scene of the last days of Christ, it is a place of overwhelming interest to all; but at first sight many are disappointed in the modern town. Over everything there seems to be a crust of rubbish and decay. It is only by patiently penetrating beneath this that the traveler will be able to picture to himself Jerusalem of old.

From Egyptian sources it has been learned that a city called Urusalim held a prominent place among the cities of south Palestine as early as 1400 B. C. It was noted as a stronghold when David captured it and selected it for his residence. King Solomon beautified the city and erected a magnificent palace and temple on a hill there. During his reign Jerusalem first became the headquarters of the Israelites.

When Jerusalem was captured and the Jews carried into captivity, the city was destroyed in great part; but after the return of the Jews it was again rebuilt. For many years thereafter it was the center of all the quarrels and wars that took place in that part of the world. At length the Romans attacked it. Pompey besieged the city and, angered by the desperate resistance of the inhabitants, massacred more than 12,000 of them. In 37 B. C. Herod, with the aid of the Romans, captured the city after a brief defense.

After the death of Christ, Jerusalem was troubled with internal dissension. An insurrection broke out, and the Romans despatched Vespasian with 60,000 men to Palestine. He had to return to Rome, and left the continuation of the campaign to his son Titus. He besieged the city at the beginning of April A. D. 70. In August a Roman soldier flung a firebrand into the great temple, contrary to the command of Titus, and the whole building was burned to the ground. It was not until September, however, that the Romans gained complete possession of Jerusalem.

The city was rebuilt in A. D. 130 by Emperor Hadrian, and years later Constantine permitted Jews to return to Jerusalem. Pilgrimages soon became frequent. During the first crusade the Christian army advanced to the walls of Jerusalem. In July, 1099, they entered the city, slaying most of the Moslem and Jewish inhabitants.

The Infidels recaptured the city in 1187; but in 1229 Jerusalem surrendered to Emperor Frederick II. Since about 1244, however, Jerusalem has been a Moslem city.

The population of Jerusalem is known to be at least 70,000, a majority of whom are Jews. The British and American inhabitants number only about 150.

The town proper is inclosed by a wall 38½ feet high, which forms an irregular quadrangle for two and a half miles in circumference. It has eight gates, one of which has been walled up for centuries. The streets are poorly paved, crooked, and very dirty. Some of them are vaulted over. The houses are built entirely of stone, and the surfaces so arranged as to catch the rain water and conduct it to the cistern in the court. This water is very wholesome when it is clean.

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THE ROAD OF THE THREE WISE MEN—FROM JERUSALEM TO BETHLEHEM

THE HOLY LAND

JERUSALEM TO BETHLEHEM

Monograph Number Five in The Mentor Reading Course

IT is interesting to take the road from Jerusalem along the way the three Wise Men traveled guided by the Star to the cradle of Christ in the stable at Bethlehem. We leave the Jaffa gate in Jerusalem and descend into the Valley of Hinnom. The middle part of this valley was used in the early Jewish period for the construction of a huge reservoir, which has been partly filled in now. A little farther on the road forks, and we take the left branch. The ruins of an Arab village on the hill are passed, and to the south is the tree on which Judas is said to have hanged himself. It may be said, however, that tradition has several times changed the position of this tree. Farther on, about two and one-half miles from Jerusalem to the left of the road, a cistern is pointed out as the traditional well of the Magi (Wise Men). There they are said to have again seen the guiding star. It is also said that Mary, the mother of Jesus Christ, rested here on her way to Bethlehem. Ascending a hill, we pass on our left another well from which the Holy Family is said once to have drunk.

Beyond here the road leads to the right. In front of us we see the round summit of the Frank Mountain, so called because here the Crusaders offered their last long resistance to the Moslems. Toward the south is Bethlehem. In a few minutes we reach Tantûr, a settlement of the Roman Catholic Maltese order, beautifully situated on a hill. Here is shown the so-called Field of Peas. It is named from the legend that Christ once asked a man what he was sowing there. He replied, "Stones." Thereupon the field produced peas of stone, some of which are still to be found on the spot. To our left we get a fine view of the Dead Sea.

Four and one-half miles from Jerusalem we see on our right the Tomb of Rachel. This tomb is revered by Moslems, Christians, and Jews, and it is much visited by pilgrims.

In olden times this whole district was famous for its fertility. Even today its careful cultivation and luxuriant vegetation constrast strongly with the environs of Jerusalem.

Beyond the Tomb of Rachel the road divides. We turn to the left, and in a few minutes reach the outskirts of Bethlehem. From the point where the road bends to the right a narrow path straight on brings us to the so-called David's Well. The biblical story is that when David and his supporters were besieged and the king was dying, he complained of thirst and longed for a drink "of the water of the well of Bethlehem, which is by the gate."

Three strong men of his army broke through the Philistines, drew water out of the well, and brought it back to David. However, he would not drink, but poured it out as an offering to the Lord; for, as he said, "it was sacred because of the men that went for it, risking their lives."

Near the well is a tomb inscribed with the names of those buried therein. In the vicinity of this may be seen a fine Mosaic pavement with a Greek inscription, which is probably the remains of an ancient monastery.

We proceed a short distance farther, and are in Bethlehem.

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THE STREET OF SORROW, JERUSALEM

THE HOLY LAND

THE STREET OF SORROW, JERUSALEM

Monograph Number Six in The Mentor Reading Course

THE question of the direction of the Via Dolorosa, or Street of Sorrow, along which Jesus carried the cross to Calvary, depends upon the situation assigned to the dwelling of Pontius Pilate. By the early Crusaders it was felt that it should have been situated on the west hill in the upper part of the town. They erected there the church of Saint Peter. However, at a later period it was decided that this dwelling place occupied the spot where now the barracks rise on the site of the Castle of Antonia. The present Via Dolorosa was not exactly mentioned until the sixteenth century. From the reports of pilgrims it is also evident that the sites of the fourteen stations were often changed.

Proceeding along the Street of the Gate of the Virgin, we come to the site of the house of Pontius Pilate. Farther on to the right is the Chapel of the Scourging. At this point the Street of Sorrow begins. The fourteen stations are all indicated by tablets, and they mark significant spots in the course of Christ's labored journey to Calvary. The first is in the barracks. The second, below the steps ascending to the barracks, marks the spot where the Cross was laid upon Jesus.

At the imposing building of the Sisters of Zion the street is crossed by the so-called Ecce Homo Arch. This marks the spot where, according to a fifteenth century tradition, Pontius Pilate uttered the words, "Behold the man!" The arch is probably part of a Roman triumphal arch. Near here in the rock are hewn a number of cells, one of which is shown as the prison of Jesus, with the stocks in which He was exhibited to the multitude.

Descending to the street, we come to the third station,—a broken column near which Christ is said to have sunk under the weight of the Cross. Now the Street of Sorrow runs south along the Street of the Damascus Gate, in which is situated the House of the Poor Man (Lazarus). Farther on is the House of the Rich Man (Dives). Then we come to the fourth station, where Christ is said to have met His mother. The Street of Sorrow next turns to the west, and here at the corner is the fifth station, where Simon of Cyrene took the cross from Christ. A stone built into the next house to the left has a depression in it said to have been caused by the hand of Christ. Ascending the street, we come near an archway to the sixth station. To the left is the House and Tomb of Saint Veronica, where Veronica is said to have wiped the sweat from Christ's brow. This handkerchief, whereupon his visage remained imprinted, is shown as a sacred relic in several European churches.

We then come to the seventh station called Porta Judiciaria, through which Christ is said to have left the town. There he fell a second time. Farther on we see a black cross in the wall of the Greek monastery of Saint Caralombus. This is the eighth station, where Christ is said to have addressed the women who accompanied him. Here the Street of Sorrow proper ends.

The ninth station is in front of the Coptic Monastery, where Christ sank down again. The next four stations are in the Golgotha Chapels of the Church of the Sepulcher. The fourteenth and last station is by the Holy Sepulcher itself.

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